it contains a library and a collection of antiquities. St John’s church is a Gothic edifice with a lofty tower; St Salvator’s was built about 1720. Schweinfurt is well furnished with benevolent and educational institutions, including a gymnasium founded by Gustavus Adolphus. The Main is here spanned by two bridges. The chief manufacture is paint (“Schweinfurt green” is a well-known brand in Germany), introduced in 1809 ; but beer, sugar, machinery, soap and other drysalteries, straw-paper, vinegar, &c., are also produced. Cotton-spinning and bell-founding are carried on ; and the Main supplies water-power for numerous saw, flour, and other mills. Schweinfurt carries on an active trade in the grain, fruit, and wine produced in its neighbourhood, and it is the seat of an important sheep and cattle market. Rückert the poet (d. 1866) was born here in 1788. The population in 1880 was 12,601, of whom one-fourth were Roman Catholics.

Schweinfurt is mentioned in 790, and in the 10th century was the seat of a margrave. It fell later to the counts of Henneberg ; but, receiving town rights in the 13th century, it maintained its independence as a free imperial city with few interruptions until 1803, when it passed to Bavaria. Assigned to the grand-duke of Würzburg in 1810, it was restored to Bavaria in 1814. In the Thirty Years’ War it was occupied by Gustavus Adolphus, who erected fortifications, remains of which are still extant.

SCHWELM, a town of Westphalia, in Prussia, is situated on the river of the same name, 22 miles east of Düsseldorf and 27 north-east of Cologne. Lying close to the Harkort iron and sulphur mines, within the populous and rich mineral district on the lower Rhine, it carries on iron­founding, wire-drawing, and the manufacture of machinery of various kinds, besides an active trade in iron, steel, and brass goods. Scarcely less important are its manufactures of ribbons, damask, cord, and paper. In the neighbour­hood are chalybeate springs, resorted to by invalids. The population in 1880 was 12,127, one-fourth of whom were Roman Catholics. Schweim is said to have existed as early as 1085, though it did not receive town-rights until 1590.

SCHWENKFELD, Caspar (1490-1561), of Ossing, as he called himself from his property at this place in the principality of Liegnitz in Silesia, one of the first and noblest representatives of Protestant mysticism in the 16th century, was born in 1490. He was of noble descent, and acquired at Cologne and other universities an education greatly superior to that possessed by most noblemen of his time. After leaving the university he served in various minor courts of Silesia, finally entering the service of the duke of Liegnitz, over whom his influence was great. Though he was educated as a strict Catholic, the writings of Tauler and Luther produced a profound impression upon him, so that in 1522 he visited Wittenberg, where he made the acquaintance of Carlstadt and Thomas Münzer, spirits destined to be more congenial to him than Luther himself. On his return to Liegnitz he joined in an active propaga­tion of the principles of the Reformation in the principality and in Silesia. But very early Schwenkfeld uttered warn­ings against the abuse of the doctrine of justification by faith. The Protestant controversy as to the Eucharist (1524) revealed his disagreement with Luther on that critical point. He sought to establish a *via media* between the doctrines of Luther and Zwingli, and vainly hoped to obtain for it Luther’s acceptance. He as vainly sought to secure Luther’s adoption of a strict rule of church discip­line, after the manner of the Moravian Brethren. Mean­while the Anabaptists obtained a footing in Silesia, and suspicions of Schwenkfeld’s sympathy with them were aroused. Letters and writings of his own (1527-28) proved him to hold strongly anti-Lutheran heresies, and both Catholics and Lutherans urged the duke of Liegnitz to dismiss him. He voluntarily left Liegnitz in 1529, and

took up his abode at Strasburg for five years amongst the numerous Reformed clergy there. In 1533, in an important synod, he defended against Bucer the principles of religious freedom as well as his own doctrine and life. But the heads of the church carried the day, and, in consequence of the more stringent measures adopted against dissenters, Schwenkfeld left Strasburg for a time. While residing in various cities of south Germany he kept up a wide corre­spondence with the nobility particularly, and in Würtemberg propagated his views personally at their courts. In 1535 a sort of compromise was brought about between himself and the Reformers, he promising not to disturb the peace of the church and they not to treat him as a dis­turber. The compromise was of only short duration. His theology took a more distinctly heterodox form, and the publication (1539) of a book in proof of his most charac­teristic doctrine—the deification of the humanity of Christ —led to the active persecution of him by the Lutherans and his expulsion from the city of Ulm. The next year (1540) he published a refutation of the attacks upon his doctrine with a more elaborate exposition of it, under the title *Grosse Confession.* His book was very inconvenient to the Protestants, as it served to emphasize the differences be­tween the Lutherans and Zwinglians as regarded the Eucha­rist at a moment when efforts were being made to reconcile them. An anathema was accordingly issued from Schmal- kald against Schwenkfeld (together with Sebastian Franck) ; his books were placed on the Protestant “ index ” ; and he himself was made a religious outlaw. From that time he was hunted from place to place, though his wide connexions with the nobility and the esteem in which he was held by numerous followers and friends provided for him secure hiding-places and for his books a large circulation. An attempt in 1543 to approach Luther only increased the Reformer’s hostility and rendered Schwenkfeld’s situation still more precarious. He and his followers withdrew from the Lutheran Church, declined its sacraments, and formed small societies of kindred views. He and they were frequently condemned by Protestant ecclesiastical and political authorities, especially by the Government of Würtemberg. His personal safety was thereby more and more imperilled, and he was unable to stay in any place for more than a short time. At last, in his seventy-second year, he died at Ulm, on 10th December 1561, surrounded by attached friends and declaring undiminished faith in his views.

Schwenkfeld left behind him a sect (who were called subsequently by others Schwenkfeldians, but who called themselves " Confessors of the Glory of Christ ”) and numerous writings to perpetuate his ideas. His writings were partially collected in four folio volumes, the first of which was published in the year 1564, containing his principal theological works. Erbkam states that his unprinted writings would make more than another four folios. His adherents were to be found at his death scattered throughout Germany. In Silesia they formed a distinct sect, which has lasted until our own times. In the 17th century they were associated with the followers of Jacob Böhme, and were undisturbed until 1708, when an inquiry was made as to their doctrines. In 1720 a commission of Jesuits was despatched to Silesia to convert them by force. Most of them fled from Silesia into Saxony, and thence to Holland, England, and North America. Frederick the Great of Prussia, when he seized Silesia, extended his protection to those who remained in that province. Those who had fled to Philadelphia in Pennsylvania formed a small community under the name of Schwenkfeldians ; and Zinzendorf and Spangenberg, when they visited the United States, endeavoured, but with little success, to convert them to their views. This community still exists in Pennsylvania, and according to information obtained from their ministers by Robert Barclay they consisted in 1875 of two congregations of 500 members, with three meeting-houses and six ministers. Their views appear to be substantially those of the English Society of Friends. See Robert Barclay’s *Inner Life of the Religious Societies of the Com­monwealth,* London, 1876, pp. 226-247.

Schwenkfeld’s mysticism was the cause of his divergence from Protestant orthodoxy and the root of his peculiar religious and